Online Tafseer Class

Introduction & Surah Fatiha

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1

Salams and Intro

السَّلَامُ عَلَيْكُمْ

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What to expect

- We'll be covering Surah Fatiha and the last ten surah's
- I've made every effort to make it interactive
- Today we'll be covering:
  - Intention and the virtues of seeking knowledge
  - What is Tafseer?
  - Background to surah fatiha and virtues
  - Tafseer and Reflections on Fatiha

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Intentions

"Indeed actions are by intentions, and for every person is what he intended…

(Bukhari and Muslim)

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Seeking Knowledge

"…Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise.

No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence…"
(Muslim)

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Learning the Qur'an

The Prophet (saw) said:

"The best among you (Muslims) are those who learn the Qur'an and teach it."

(Bukhari)

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What is Tafseer?

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Definition: Tafseer

Linguistic

- *Fassara* – To explain, make clear

Technical

- *Tafseer* -The science of explaining the meaning of the Quran

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Key Features of Tafsir

- Explain and clarify the 'unclear' verses
- **Highlight points of <u>Guidance</u>**
- Give context - Reasons of Revelation
- Stories of the Prophets and people of the past
- Learn the **<u>objectives</u>** of our religion

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Basic Features of the Qur'an

- 114 Surahs
- 6236 ayat
- Revealed over a period of 23 years
- The Quran is not complied in Chronological order

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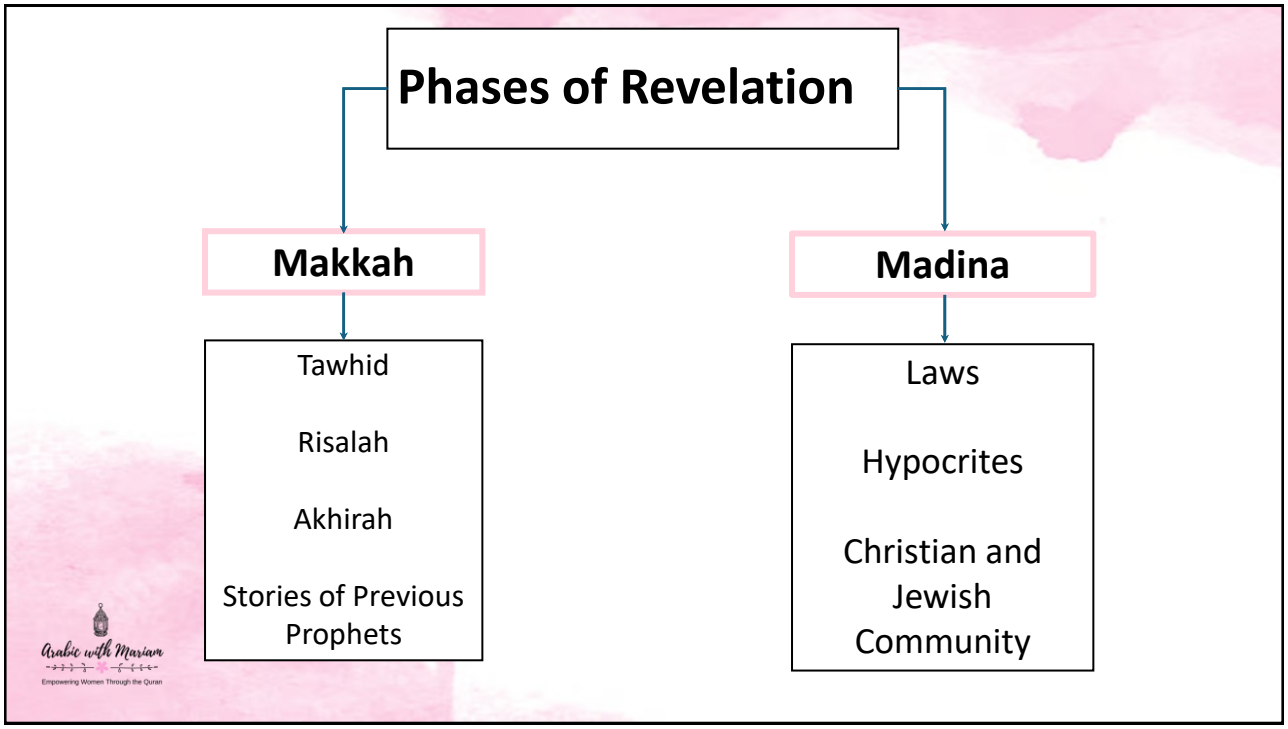

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Central Theme:
Tawhid

Central Objective:
Bring about benefit and prevent harm

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The Sources of Tafsir

Tafseer

Spiritual Meaning of the Quran

Revealed Text/ Textual

- Quran
- Hadith
- Reports of the Sahaba (ra)
- **Isra'īliyāt – Jewish and Christian sources**

Details concerning Arabic **Language**

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Principles of Tafseer

1. Take **Literal** and Apparent meaning first

2. If that does not make sense then to take the **metaphoric** meaning

3. Using **Human reason** only if it doesn't contradict the message of the Qur'an and Hadith

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Key Principle in Tafsir

'From Ibn ‘Abbas: Allah's messenger said:

"He who says (something) concerning the Qur'an without knowledge, he has taken his seat of fire"

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Other Important Features

- Reason of revelation
- Verses being ‘cancelled’ out by Allah

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Fatiha: Background

- First surah revealed in its entirety – 5th in order
- The opener because its introducing the Quran … the rest of the quran is an elaboration of the Fatiha … the key concepts as we shall see …
- Many other names
- The best surah in the Quran
- Used as a dua in times of happiness and sadness
- The Salah is the Mi'raj of a Believer?? … See next slide.

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Virtue of Reciting Fatiha: A Conversation with Allah

- When the servant say Alhmdulilahi Rabil Alameen … Allah says: My servant has paid homage to me.
- When he says: Ar-Rahman Ar-Raheem… Allah says: My servant has praised me
- When he says: Maliki yawmid deen… Allah says: My servant has proclaimed my greatness
- When he says: Iyyahka na'budu wa iyyaka nastaeen… Allah says: … He shall be given what he has prayed for.
- When he says: Ihdinas Siratul Mustaqeem… Allah says: All this is there for my servant. He shall be given what he prayed for

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Ayah 01

Notes:

1. Consensus that this is part of the Quran and it is a verse in surah al-naml **and** that it's a surah that begins every surah …
2. However whether its part of fatiha this is a difference of opinion …
3. Ruling in reciting the Quran – sunnah to recite
4. Why: the Jahili arabs used to invoke their god … this is to break that cycle, the Prophet (saw) used to start with ***Bismika allahuma*** … until this verse was revealed …
5. The mercies: Both intensified forms … reflection … Allah could have started with any of his names

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Ayah 02

Notes:

1. Hamd – gratitude and deserving of praise.
2. "If you are grateful, I will increase you" (Surah Ibrahim:7)
3. Positivity – "In positive psychology research, gratitude is strongly and consistently associated with greater happiness. Gratitude helps people feel more positive emotions, relish good experiences, improve their health, deal with adversity, and build strong relationships."
4. Reflection: in this one word we have the recipe for success in this world and the next ….

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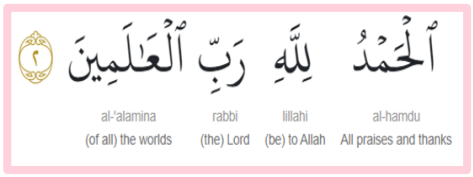
Ayah 02 – Continued



Notes:

1. **Allah** – the great name of Allah … difference of opinion … majority of scholars go with it's a proper noun name of Allah define all perfection … this word in this form cannot take dual or plural forms …etc

1. **Rabb** - nurturer of all this things in creation … from stage to stage, in manner that is conducive to its own being, till it reaches it state of perfection.

1. **Alameen** – worlds … many opinions

- Multiple Universes (multi-verse)
- The different worlds in terms of he human world, jinn world, the animal world, land and sea

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Ayah 03

Notes:

1. **Rahman and Raheem** – both Intensified forms of mercy

1. **Rahman** – General Mercy over all

1. **Rahim** – Specific for the believers

1. The theme of **hope** juxtaposed with the next ayah …

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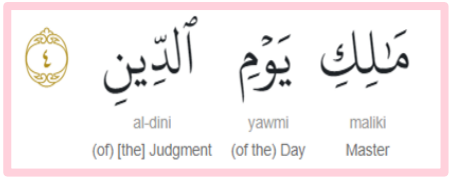
Ayah 04



Notes:

1. **Fear** – This ayah next to the previous highlight the balance of Hope and Fear.

1. As stated by scholars, attributed to Rumi, that the bird can only fly if it has two wings … **the two wings of a believer are: hope and fear** … without either one the believer is doomed to failure …. **Principle of Balance**

1. **Fear means:** out of fear of His anger, we should take the means to His pleasure; out of fear of His punishment, we should take the means to His blessing; out of fear of Him, we should take the means to Him. And we should do that continuously so that, if death suddenly comes, it finds us in a state of wholehearted submission to Him. That is how we should live, and that is how we should die

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Problems with having too much HOPE

1.

2.

3.

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Problems with having too much FEAR

1.

2.

3.

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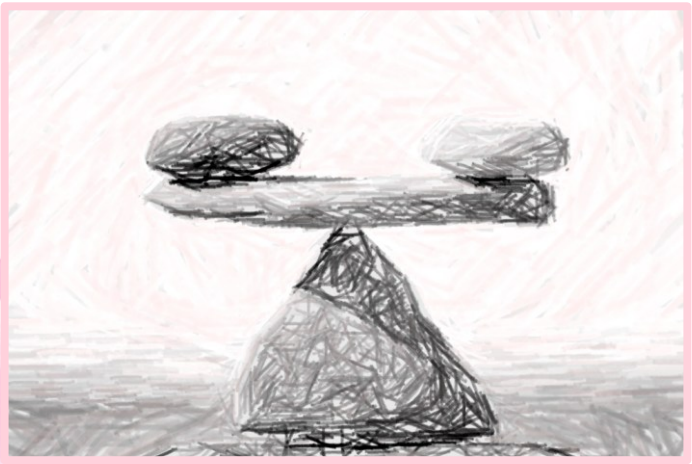
What's the benefit of having a balance?



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Ayah 05

Notes:

Na'budu - Ghazali mentions 10 types of worship:
1-4: Salah, Saum, Zakah, Hajj
5. recitation of the Quran
6. Any form of dhikr
7. occupation which is in line with the shariah
8. calling to Islam
9. fulfilling obligations to the creation – neighbours, community, family
10. following the sunnah

Worship - "I have not created Jinn and Mankind except that they worship me." **(Al-Dhariyat: 56)**

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Our Purpose:

"I have not created jinn and mankind, except that they **worship me**"
(51:56)

"And it is He who has **made you Khalaifa (stewards) upon the earth** …"
(6:165)

"You are the **best nation produced** [as an example] for mankind. You **enjoin what is right and forbid what is wrong** and **believe in Allah**"
(3:110)

What is worship?

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Worship = Fulfilling our Obligations

Obligations owed to the **Creator**

Obligations owed to the **Creation**

IMĀN (Belief)

ISLĀM (Practice)

IHSĀN (Excellence)

Self

Family
Teachers
Neighbours
Community
Ummah
Humanity
Environment

Bring about benefit and Prevent harm

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Ayah 5 - Continued

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥

nasta'inu	wa-iyyaka	na'budu	iyyaka
we ask for help	and You Alone	we worship	You Alone

Notes:

1. **Nasta'in** – seeking help from Allah alone.

1. Permissible forms of seeking aid … Hadith of Prophet saw: **'…have faith in Allah but tie your camel'** (Tirmidhi)… We are allowed the seeking help from people, and medicine, Allah has put these on the earth for our aid, taking the name of Allah, knowing that all affairs rest with Allah … (Drawing Activity)

1. Tawassul - accepted by all – Deeds, rank of certain people, people who have passed on – difference of opinion

1. Istagatha … asking the deceased to ask Allah on your behalf – difference of opinion.

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Ayah 06

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

ih'dina	al-sirata	al-mus'taqima
Guide us	(to) the path	the straight

Notes:

1. **Ihdina (Hidaya) - Guidance** - leading someone towards their destination, gently and kindly (Raghib al-Isfahani)

1. Sources of Guidance: Quran and Sunnah
"This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them" **(Baqarah:2-4)**

3. I have left behind two things, you will never go astray as long as you hold fast onto them: the book of Allah and the Prophetic Sunnah **(Muwatta Imam Malik)**

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Ayah 07

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

sirata	alladhina	an'amta	alayhim	ghayri	al-maghdubi	alayhim	wala	al-dalina
(The) path	(of) those	You have bestowed (Your) Favors	on them	not (of)	those who earned (Your) wrath	on themselves	and not	(of) those who go astray

Notes:

"And whoso obeys Allah and the Messenger , then they will be with those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqoon , the martyrs, and the righteous... (an-Nisa' 4:69)

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Key Principles to take away

- **Hamd** – praise/ gratitude = positivity
- **Rabb** – 'nurturer' everything you go through is a learning experience to grow!
- **Balance** of hope and fear
- **Worship** – Serving Allah and His creation. Imam Ghazali mentioned 10 types (which encompasses both)

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Surah al-Naas and Surah al-Falaq:
Mu'awadhatain

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Overview

- Overview of Surah al-Falaq and Surah al-Nass
- Key Words and Principles
- Dealing with Negativity and Jealousy

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Recap from last lesson…

State 1 thing you remember from last lesson

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Key Words

Surah an- Naas

- A'udhu اعوذ– Seek refuge
- Naas ناس– People
- Waswaas وسواس– Evil Whispers (negativity)

Surah al-Falaq

- Falaq فلق– Day break
- Sharr شر– Evil
- Hasad حسد- Jealousy

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Background to these Surahs

Opinion 1:

Prophet (saw) was afflicted with black magic by a man named Labid al-A'sam

After 40 days of suffering two angels came to the Prophet and told him how to undo the magic.

Namely, that knots were blown on to a hair of the Prophet (saw) and then thrown into a well.

Prophet (saw) asked for the hair to be retrieved and he prayed the last 2 surahs upon them and the knots came undone, as did his black magic

Opinion 2:

This verse was revealed whilst Prophet (saw) was on a journey.

The Prophet (saw) cannot be inflicted with black magic, as it goes against the nature of Prophethood.

Nonetheless these 2 surahs protect from all evil physical and metaphysical.

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Opinions on Magic and Possession

1. Does not exist at all!

a. Any reference to magic is really 'illusions'

a. Evil Eye = Envy

a. Jinn possession not mentioned in Quran or Hadith

2. Does exist but not as common as people make out.

a. Magic has its limits to only separating husband and wife

a. Evil Eye does and can happen

a. Jinn possession can take place but not really common – most cases are severe mental health issues

3. Exist and is common

a. Magic can cause many issues physical and meta-physical

a. Evil eye most certainly is common

a. Jinn possessions are common

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Surah an- Naas

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١
مَلِكِ ٱلنَّاسِ ٢
إِلَٰهِ ٱلنَّاسِ ٣
مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ٤
ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ٥
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٦

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Ayah 01

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١

qul	a'udhu	birabbi	al-nasi
Say	I seek refuge	in (the) Lord	(of) mankind

Notes:

Discussion on the word *rabb*

Rabb = nurturer.

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Ayah 02

مَلِكِ ٱلنَّاسِ ٢

maliki	al-nasi
(The) King	(of) mankind

Notes:

- Why is the same verse repeated with malik and ilah?
- Rab can be referred to other than Allah like rabbatull manzil (Housewife) however there is only one Allah who is not only rabb but also malik the king.
- However, not every king is worthy of worship and therefore ilaah has also been added. Can you imagine how strong this protection will be when it is from
- Not only rabb but also malik and ilaah!

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Ayah 03

Notes:
See previous slide.

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Ibn Kathir on the three attributes.

Ibn Kathir states that Allah invokes three of His attributive names in this Surah,

- **rabb [Lord]**
- **malik [King] and**
- **ilah [God]**

and instructs man to seek refuge with Him against diabolical whisperings,

The reason being that there is a Shaitanic companion attached to every man, and at every step of the way, the latter's attempt is to destroy the former in different ways.

First of all, he induces him to commit sins, and paves the way for him to willfully violate the Divine laws and injunctions.

If he does not succeed in this, he tries to contaminate and destroy his acts of obedience and worship by casting the thoughts of dissimulation, hypocrisy, pride and arrogance. He attempts to create doubts about authentic beliefs and doctrines of Islam in the minds of the learned scholars.

The only one who can be saved from the evil of such Shaitanic pranks is the one whom Allah gives His protection.

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Ayah 04

Notes:

Whispering of shaytaan means that he invites people to his obedience in a way that the subject is cast into the mans heart but no voice is heard.

The word خَنَّاسِkhannas is derived from khanasa which means 'to sneak, recede or withdraw secretively'. The Shaitan is so named because he puts himself in a squatting [perched] position on the heart of man. So, when the latter becomes heedless, the former whispers, but when he remembers Allah, he withdraws stealthily. When man becomes unmindful of Allah again, the Shaitan returns. Whenever man remembers Allah, he withdraws. (Ma'arifal Quran)

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Ayah 4 and 5

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Allah has built two houses in the heart of man:

1. One of which an angel resides
2. The other the Shaitan.

The angel urges him to do good works and the Shaitan induces him to do evil works.

When man remembers Allah, the Shaitan withdraws. And when he stops remembering Allah, the Shaitan perches on the heart of man and pecks with his beak to whisper into it to do evil things."

[Transmitted by Abu Ya` la on the authority of Anas (ra) - as quoted by Mazhari similar hadith narrated by Imam Trmidhi in his compilation also].

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Ayah 05

ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ٥

al-nasi	sudurī	fi	yuwaswisu	alladhi
(of) mankind	(the) breasts	in	whispers	The one who

Notes:
See previous

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Ayah 06

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٦

wal-nasi	al-jinati	mina
and men	the jinn	From

Notes:
People can also be whisperers when they cast evil thoughts into our hearts and minds.
Therefore we need to keep good companionship and also recite this surah.
"**A man is upon the religion of his best friend, so let one of you look at whom he befriends.**"
Source: Sunan al-Tirmidhī (sahih)

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Surah al-Falaq

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١
مِن شَرِّ مَا خَلَقَ ٢
وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣
وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ٤
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

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Ayah 01

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١

qul	a'udhu	birabbi	al-falaqi
Say	I seek refuge	in (the) Lord	(of) the dawn

Notes:

- The word falaq – to break apart, to cleave.
- In reference to the surah - *to cleave open up the heavens* – Bring forth the dawn.
- To bring from darkness into light.
- Reflect on our condition: Allah is the one who can and will take us from darkness into light

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From Darkness into Light …

- Seeking protection from the lord of daybreak – This is interesting because daybreak is the time the light starts coming after the darkness of the night.
- This indicates towards so many different areas in the surah as those things that we are generally and specifically asking for protection from are either physical or metaphorical darkness.
- So when we seek protection we're invoking Allah SWT through His quality of giving us day after the night just like He is the only one that can give us protection from all the evils.

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Ayah 02

Notes:

- We live in the world of relatives – We have good, and in order for us to know good there is bad/ evil
- Same goes for all other opposites in this world: happiness/ sadness, hope/ fear, light/ dark etc.
- Our desire for there to be complete good, is from our fitra which is attached to our true home: Jannah
- Only Jannah is completely good, pure, happy etc
- The next three verses specify 3 evils (Darkness, Black Magic, and Jealousy)

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Ayah 03

Notes:
The **first specification** is the night when it darkens. Here there is a restriction to the night as in only when it darkens. The reason is because this is when Jinn, shaytaan, blackmagic, crimes and robberies are more active. (MQ)

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Ayah 3

- The word ghasiq is derived from ghasaq (to become dark or intensely dark).
- Sayyidna Ibn ` Abbas, Hasan and Mujahid رحمة الله عليهما say that the word ghasiq stands for 'night'.
- The verb waqaba is derived from wuqub which means for utter darkness 'to overspread completely and intensely'.
- The verse means: 'I seek refuge in Allah from the night when its darkness has completely and intensely overspread'.
- The word 'night' has been specifically mentioned because this is the time when Jinn, Shaitans, harmful insects, animals and reptiles appear. Thieves and robbers emerge at this time to carry out their crimes of stealing and other acts of wickedness. The enemies attack at this time.
- Black magic has the worst effect when it is intensely dark at night. As soon as the dawn approaches, the effects of all these things disappear and fade away. (ibn Qayyim)

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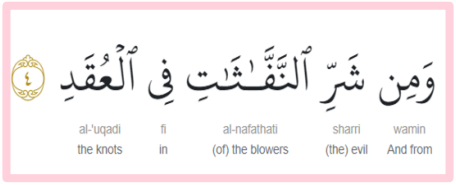
Ayah 04



Notes:

- The **second specification**, is black-magic and this doesn't have any restrictions like the first and the last. As the night is not always evil and the jealous person can also restrict their jealousy but for Blackmagic there is never a time that anyone is safe from its harms.(MQ)
- The word naffathat is derived from nafth which means 'to blow'. The word 'uqad is the plural of 'uqdah which means 'a knot'. The magicians usually tie knots on a string or piece of thread, recite magical incantations or formulae and blow on them as they do so. (MQ)

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Ayah 05

Notes:

- The **third specification** also with a restriction. The jealous person when he is jealous.
- **Hasad** means that a person should feel unhappy at the better fortune and good quality that Allah has granted to another, and wishes that it should be taken away from the other person and given to him, or at least the other should be deprived of it. Hasad in this sense is totally forbidden and a major sin. This is the first sin that was committed in the heaven and also the first one committed on the earth. The Iblis was jealous of 'Adam in the heaven and the latter's son Qabil was jealous of his brother Habil on earth. [Qurtubi]

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Two Key Principles

Negativity
(through *waswas*/ evil whispers)

Jealousy
(*Hasad*)

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True Story

The first act of jealousy … Iblis was Jealous of Adam!

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Forms of Envy

- You see someone with something nice and would like it for yourself but wish no harm on anyone - **Permissible**
- You see someone is blessed with something and would like so that you good do great good with it, but wish no harm to the one who has these blessings – Not only permissible but **PRAISEWORTHY**
- You see someone with a blessing and you wish to have it and wish that the person should lose it – **Impermissible**
- You see some with a blessing, neither do you wish for it for yourself nor do you want the other person to have it – **not only impermissible but the worst form of envy!**

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Causes of Envy

- Low self-esteem
- Fear and feelings of being in adequate
- Built up anger and frustration
- Lack of self reflection and self awareness

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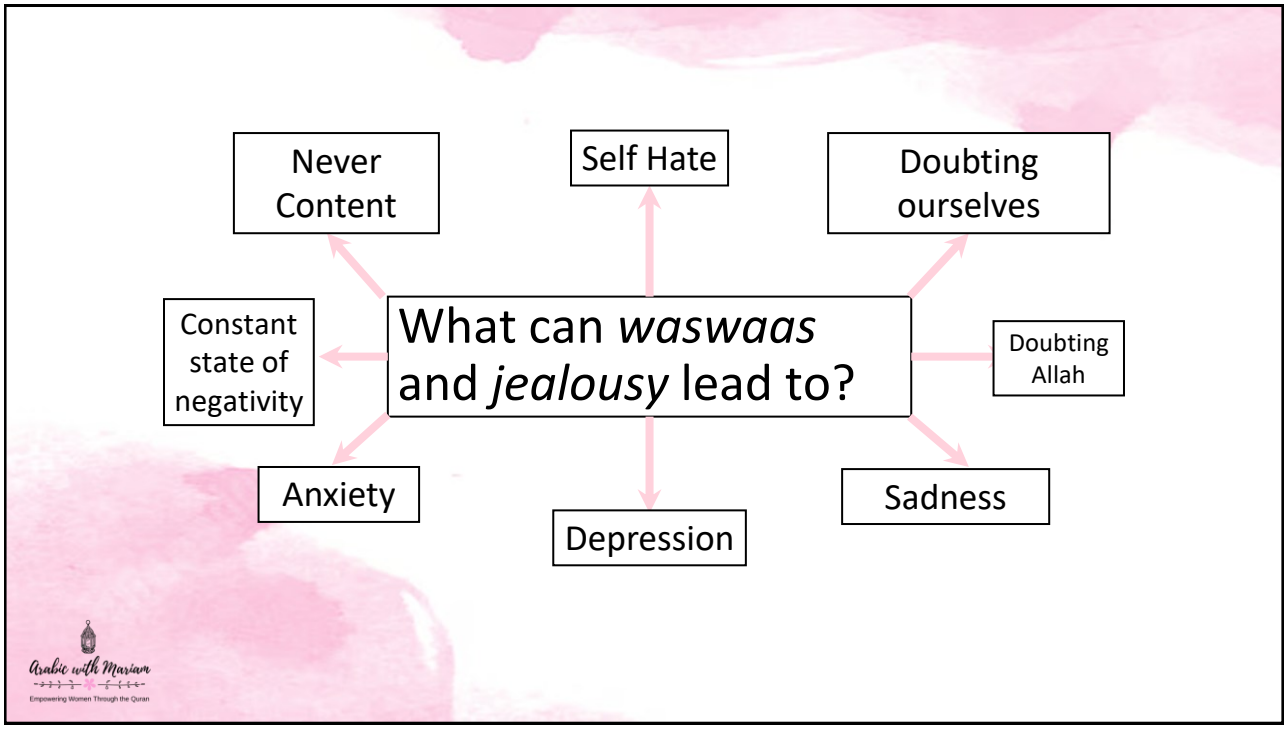

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How can we cure Negativity and Jealousy?

For yourself:

1. Self – Reflection: First step is acknowledgement!
1. Ask Allah for forgiveness and ask Allah to help you
1. Action plan for change and being grateful for what you have
1. Change your environment (next slide)

For the other person:

1. Read Quran, Take out charity, Do some Dhikr etc and send on the rewards to the other person
1. Make dua for the person for Allah to protect him and bless him in both worlds and that he uses the person as a mean of benefit

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The Cure (continued)

- Shaytaan likes to whisper **negativity** and **evil** to people.
- **Some people are like that too!!**
  - **Stay away from these people**
  - **Don't be like these people**
- **Read** these 2 surah morning and evening **for protection** and assistance from Allah

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Surah al-Ikhlaas and Kafiroon

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Overview

- Overview of Surah al-Ikhlaas and Surah al-Kafiroon
- Understanding two fundamental teachings of Islam: Tawhid and Shirk/ Kufr
- Understand the impact of Pride
- Discuss Identity as Muslims

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Key Words

Surah al-Ikhlaas

- **Ahad** احد– One and Unique
- **Samad** صمد– Self Sustaining
- **Kuffuwan** كفوا– Nothing like him

Surah al-Kafiroon

- **Kafiroon** كافرون– Rejectors
- **A'budu** اعبد– Worship
- **Deen** دين– Religion

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Background and Virtues

Virtue: Narrated from numerous companions that the Prophet (saw) used to recite these two surahs in the sunnah before fajr.

Surah al-Ikhlaas

The pagans of Makkah asked the Messenger of Allah: "0 Muhammad! Tell us about the ancestry of your Lord." So Allah revealed this Surah. According to another narration, the pagans added to their question whether Allah was made of gold, silver or some other material, in response to which this Surah was revealed.

Additional virtues:

"Your love for it will cause you to enter Paradise. "

"This is equal to a third of the Qur'an." [Muslim].

This surah along with al-Naas, and al-Falaq have been described as those that "suffice him against every affliction."

Surah al-Kafiroon

Makkan Surah and it is in response to some of the Chiefs of Quraish who approached the Messenger of Allah (saw) and proposed a compromise to him to the effect that he should worship their idols for a year, and they would worship Allah for a year. [Qurtubi].

Thus this surah was revealed!

The Surah is an explicit and emphatic response to their absurd proposition!

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Surah al-Ikhlaas

قُلْ هُوَ ٱللَّهُ أَحَدٌ ١

ahadun	al-lahu	huwa	qul
the One	(is) Allah	He	Say

ٱللَّهُ ٱلصَّمَدُ ٢

al-samadu	al-lahu
the Eternal the Absolute	Allah

Ahad: This is a word that has no multiplicity. It not part of a number chain – denotes absolute oneness

Samad: This is a unique word in the Quran. Only ever mentioned once. **'the chief who has no superior and to whom the people turn for the fulfillment of their desires and needs; thus all people depend on him, but he does not depend on any one.'** [Ibn Kathir]

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

yulad	walam	yalid	lam
He is begotten	and not	He begets	Not

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤

ahadun	kufuwan	lahu	yakun	walam
any [one]	equivalent	for Him	is	And not

Continuing from the previous, Samad is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance. This verse responds to those who had questioned about the ancestry of Allah. (Ibn Kathir)

The word ***kufuwan***, as used in the original, means an 'example', a 'similar thing', 'one equal in rank and position'. MQ

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Logical Evidence for Belief in God

Everything that begins has a ***cause***

The universe began

Therefore the universe has a ***cause***

(A ***cause*** means 'a living being that brings everything into existence')

This '**causer**' logically must have the following qualities:

1. One and Unique
2. No beginning
3. No End
4. No Needs (self sufficient)
5. No resemblance to his creation

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Cause for revelation – Surah Kaafiroon

Cause of Revelation

- Ibn Ishaq reports from Sayyidna Ibn ` Abbas (ra) that Walid Ibn Mughirah, ` As Ibn Wa'il, Aswad Ibn ` Abdul-Muttalib and Umayyah Ibn Khalaf approached the Messenger of Allah ﷺ and proposed a compromise to him to the effect that he should worship their idols for a year, and they would worship Allah for a year. [Qurtubi].

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Surah al-Kafiroon

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ١

al-kafiruna	yaayyuha	qul
disbelievers	O	Say

لَآ أَعْبُدُ مَا تَعْبُدُونَ ٢

ta'buduna	ma	a'budu	la
you worship	what	I worship	Not

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٣

a'budu	ma	abiduna	antum	wala
I worship	(of) what	(are) worshippers	you	And not

Here the meaning is also for the present and the next two verses for the future according to Imam Bukhari. The repetition is for a reason.

Declaration that there is no middle ground when it comes to the religion. There's no in between that we can meet on (response to reason for revelation) according to imam Bukhari is present.

Surah kaafiroon and surah Ikhlaas should be recited in the sunnah prayer of fajr and maghrib.

Recitation of this surah gives prosperity. (MQ)

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ٤

abadttum	ma	abidun	ana	wala
you worship	(of) what	a worshipper	I am	And not

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٥

a'budu	ma	abiduna	antum	wala
I worship	(of) what	worshippers	you are	And not

لَكُمْ دِينُكُمْ وَلِىَ دِينِ ٦

dini	waliya	dinukum	lakum
(is) my religion	and for me	(is) your religion	For you

For the rejector – this is where we split ways. No compromise

Ayah 4 and 5 are talking about the future and ayah 2 and 3 about the past.

In general the rule is that every compromise is permitted for a peace treaty except the one which turns prohibited things into lawful and lawful things into forbidden. (MQ)

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Kaafir

Literal

Reference to Farmers who sow seeds into the Soil (cover the seeds)

Theological

Those who REJECT Islam knowing its truth.

Purposefully covering over the faith of Islam in their hearts

Social/ Political

- Refers to **anyone that is not a muslim** without the derogatory meaning of being damned
- Refers specifically to **Pagan polytheists**, and not the Christians and Jews

Each soul will be judged in the hereafter by God's superior wisdom and mercy according to their circumstances, choices and sincerity.

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Key Principles

Surah Ikhlaas	Surah Kafiroon
Tawhid	Kufr
Sincerity	Shirk
	Pride
	Distinct Muslim Identity

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Key Definitions:

Tawhid

Belief in the absolute oneness of Allah.

Shirk

Making partners with Allah!

This is the worst crime against Allah in Islam!

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3 Levels of Shirk

Level 1

Worshipping other Gods in association with Allah

Level 2

'Worshipping' or Living only for material things or people and not Allah

Level 3

Thinking yourself better than everybody else.

PRIDE!

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Story of Pride

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What is Pride?

A person thinking highly of themselves and looking down upon others.

It is also know as a minor form of Shirk (associating partners with Allah)

As being arrogant or proud over others is akin to having a god-complex!

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Cure for Pride

Stage 1:

Acknowledgment!

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Cure for Pride

Stage 2:

Dua and asking Allah to help you change your condition

Dua to help:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وأَنا أَعلَمُ
وأَستَغفِرُكَ لما لاَ أَعلَمُ

Allahumma ini aujubika un ushrika bika wa ana a'lamu wa astaghfiruka lima la a'lamu."

O Allah, I seek refuge in You from ascribing any partner to you knowingly. I also seek your protection from unknowingly [ascribing partners to you].

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Cure for Pride

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Stage 3 - advice from Imam Ghazali on changing perception:

1. If you see someone who is older than you, then think that that person has done more ʿibādah (acts of worship) than you.
2. If you see someone younger than you, then think that that person has less sins than you.
3. If you see someone more knowledgeable than you, then think that there is no doubt he is better than you.
4. If you see someone with less knowledge than you, then think that he has committed sins out of ignorance, while you sinned knowingly.

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Cure for Pride

Stage 4:

Engage in acts of Khidmah (service) of those whom you feel you are better than!

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Identity

Name Race Ethnicity Community Neighbourhood Country Tribe Language	Hobbies Likes / dislikes The way you dress 'culture' Groups Friendships … etc Faith	لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ ta'buduna ma a'budu la you worship what I worship Not وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ a'budu ma abidūna antum wala I worship (of) what (are) worshippers you And not

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Recap from Last Lesson…

Provide a summary of your learning thus far - 1 paragraph on each surah:

1. Fatihah
2. Nass
3. Falaq
4. Ikhlaas
5. Kafiroon

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Surah al-Lahab and al-Kawther

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Overview

- Overview of Surah al-Lahab and Surah al-Kawther
- Understand and Appreciate the station of the Prophet Muhammad (saw)
- Reflecting on how we deal with insults / bullies

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Background

Surah al-Lahab

This is a Makkan Surah. Abu Lahab [Father of Flame] was the Nickname of Abd-ul-'Uzza, one of the sons of 'Abdul-Muttalib.

As he was ruddy in complexion, he was nicknamed Abu Lahab [Father of Flame]. The last element 'lahab ' [Flame] in the nickname also has connection with the flame of Hell.

Whenever the Holy Prophet (saw) invited the people to Islam, he would stand up and cry lie to his message.

This Surah was revealed after the open call to Islam. When Prophet (saw) relayed the message of Islam for the first time in public Abu Lahab and his wife both cursed the Prophet (saw)

The other name of the surah is al-Masad (Palm Fibre) Referring to rope that was used by the wife of Abu Lahab who is also damned.

Surah al-Kawther

This is also a Makkan Surah.

This surah was revealed when the young son of the Holy Prophet (saw) , namely Qasim passed away.

Some leaders of Quraish, especially As Ibn Wa'il, started taunting the Holy Prophet telling the people that they no longer need to bother about him, because he had no sons to carry on his name and that he would be forgotten after his death; he is 'abtar', that is, his lineage is cut off.

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Surah al-Lahab

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Ayah 01

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١

watabba	lahabin	abi	yada	tabbat
and perish he	Lahab	(of) Abu	(the) hands	Perish

- ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَAll this is due to what your hands have sent forth...(22:10)
- Just like this verse, the hands mean the person. Hands is specifically used because it is with them that majority of work is carried out.
- The first tabbat is a curse and the second tabb is that the consequence of the former had been carried out.
- Seven days after the battle of Badr, Abu lahab developed a terrible case of plague because of which people avoided him. They regarded the disease as infectious and were afraid that it might be transmitted by contact, so they forced him to live in an isolated house, and they did not come into contact with him at all. He at last died in this state. His dead body lay untouched in his house for three days. When his body began to rot giving out unbearable stench, people taunted his sons, and they hired laborers to take it away and bury it. They dug a pit in the ground, pushed his body into it with a stick and covered it with stones. [Bayan-ul-Qur' an from Ruh]. (MQ)

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Ayah 02

Notes:

- Although ***maal*** and ***kasab*** seems as though they're both the same, however the second is said to be meaning children; as Aisha RA says, the Prophet (SAW) said: *"The best and the purest thing a man eats is from his earnings and his children are part of his earnings".*
- This means that eating from the earnings of one's children is tantamount to eating from one's own earnings. [Qurtubi]
- Abu Lahab said: "Even if what my nephew says is true, I will save myself from the painful torment on the Day of Judgment with my wealth and my children."

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Ayah 03

Notes:

Lahab: His name was given to him due to the redness on his skin looking like the heat of a flame. Here Allah SWT uses the word lahab here as flame to connect it to abu lahab as well as describing his punishment.

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Ayah 04

وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤

al-hatabi	hammalata	wa-im'ra-atuhu
(of) firewood	(the) carrier	And his wife

Notes:
Check next slide for notes and then discuss about tale bearing. How can we avoid this destructive act in our lives?

It is also important to note that the wife of Abu Lahab was called Umme Jamil meaning she was extremely beautiful but none of these worldly things had any benefit for the hereafter.

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Umme Jamil – Wife of Abu Lahab

She is described as حَمَّالَةَ الْحَطَبِ which literally means 'the carrier of firewood'.

Idiomatically, Arabs use this expression to refer to a 'tale-bearer', that is, one who gathers pieces of gossip and carries them between individuals and families in order to ignite the fires of discord and enmity between people, exactly as one would gather firewood to kindle the fire.

This tell-tale woman improperly carried information concerning the private affairs of the Messenger of Allah ﷺ and the blessed Companions in an attempt to ignite and instigate trouble.

Other commentators رحمة الله عليهم retain it in its original sense, and explain that she literally used to collect thorny branches from the jungle, and place them in the path of the Messenger of Allah ﷺ in order to harm him - hence the description: 'carrier of firewood'. [Qurtubi, Ibn Kathir]. (MQ)

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Ayah 05

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

masadin	min	hablun	jidiha	fi
palm-fiber	of	(will be) a rope	her neck	Around

Notes:

1. This can either mean a rope of fire that will be on her neck**.**

1. **Or that** she used to collect firewood from the jungle, bind them together with a rope, place the bundle on her head and put its rope round her neck, so that it might not fall from her head. This practice of hers one day led to her destruction. She had a bundle of wood on her head and the rope in her neck. She felt tired and sat down. Then fell, was choked and died. (Mazhari)

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Surah al-Kawther

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١

Innaaa a'tainaa kal kauthar [1]

فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢

Fasalli li rabbika wanhar [2]

إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣

Inna shaani'aka huwal abtar [3]

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Ayah 01

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١

al-kawthara	a'taynaka	inna
Al-Kauthar	have given you	Indeed, We

Notes:
As Ibn Wa'il, started taunting the Holy Prophet ﷺ telling the people that they no longer need to bother about him, because he had no sons to carry on his name and that he would be forgotten after his death; he is 'abtar', that is, his lineage is cut off.

On this occasion, the Surah was revealed. [Baghawi, Ibn Kathir, Mazhari]. In response to this Allah swt revealed this verse saying Allah swt has given the prophet SAW kauthar which is a river in paradise according to some and according to others abundance in goodness in both worlds. Or it could be both!

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Kawthur

While we were with the Messenger of Allah ﷺ in the mosque, he went into some kind of slumber.

Then he lifted his head smiling. We asked: ‘O Messenger of Allah! What has caused you to smile?' He replied: 'A Surah has just been revealed to me.' Then he recited Bismillah and Surah Al-Kauthar. Then he asked: 'Do you know what is Al-Kauthar?' We replied: 'Allah and His Messenger ﷺ know best,' He said: 'It is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a fountain where my Ummah will come on the Day of Judgment. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be prevented from it, and I will say: '0 Lord! Verily, he is from my Ummah [followers.] 'Then Allah will say: 'You do not know what he introduced [or innovated] after you.’ (Bukhari, Muslim)

"It is reported regarding the description of the fountain on the Day of Judgment that two channels will lead from the sky to supply the fountain with the water of Kauthar. It will have more cups than the stars in the sky.“ (ibn kathir)

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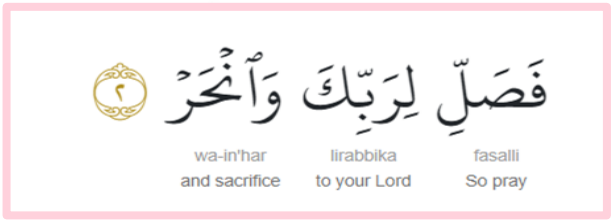
Ayah 02



Notes: Prophet SAW has been commanded by Allah SWT to thank Him in 2 ways:
[1] prayer; and [2] sacrifice.

Salah is the highest form of physical worship; and sacrifice is highest form monetary form of worship. Sacrifice in the name of Allah is a fight against idolatry, because the idolaters used to sacrifice in the name of their idols. On that basis, Islamic sacrifice is distinctive and important. On another occasion, the Qur'an jointly mentions prayer and sacrifice, thus: [6:162]

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
My prayer, my offering, my life and my death are all for Allah, the Lord of the worlds. [6:162]
Reminds us to thank Allah after a blessing also. (By praying and giving charity or any other good acts)

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Ayah 03

Notes:
Imagine how Allah has raised the name of the Holy Prophet ﷺ and exalted his reputation in every nook and corner of the world since the inception of his prophethood till today, and it will continue to be so until the end of time.

His blessed name is recited along with Allah's name five times a day from the minarets. In the Hereafter, he will be granted the (Al-Maqam Al-Mahmud) Praised Station where he will make the Grand Intercession on behalf of the entire progeny of 'Adam عليه السلام On the contrary, ask the world history: Where are the children of ` As Ibn Wa'il? (MQ)

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Dealing with insults

- The Prophet (saw) never responded with harshness to his enemies
- **He always responded to his enemies with kindness**
- In recent psychological research this is proven to be the most effective way of dealing with bullying and insults
- However, this not the same as being in danger of physical abuse!!

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Bullying experiment

https://www.youtube.com/watch?v=rBWL8iI6KbI

https://www.youtube.com/watch?v=7oKjW1OIjuw

(From 4.20 minutes)

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Caption this Meme

Original Caption:

Decisions made in Anger cannot be undone!

101

In what ways has the Prophet's status been elevated by Allah

- durood shareef/ salawat
  - Indeed, Allah confers blessing upon the Prophet, and His angels. O you who have believed, ask blessing upon him and ask peace. (Ahzab:56)
- Carried and conveyed the words of Allah
- Tashahud
- Hadith
- Best of All creation from the beginning till the end of time
- miraj
- His teachings and sunnah

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Summary: Key Principles

Surah Lahab

Sunnah of Dealing with Insults

Proof that the Quran is Divine: Prophecy

Surah Kawther

The Station of Prophet (saw)

According to some mufassiroon – Even Abu Lahab has his punishment decreased every Monday – Simply because he rejoiced at the birth of the Prophet (saw)

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Salawat Challenge

- Get a wall calendar
- Put it up somewhere you can see it everyday
- Get yourself a Tasbeeh/ Counter
- Try to do 10/50/100 salawat morning and evening everyday!

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Evaluation

- What is the best way to deal with insults?
- Explain how surah Lahab is a proof that the Quran is divine (from God)
- In your own words explain the station of the Prophet (saw)

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Surah al-Nasr and al-Ma'oon

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Overview

- Overview of Surah al-Nasr and Surah al-Maoon
- Reflect on how to behave when in a position of power
- The impact on small acts of kindness on ourselves and others

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Background

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Surah al-Nasr

This is a late madinan surah and amongst the last few to be revealed.

This surah was revealed in its entirety and most scholars believe that it was revealed either during the farewell hajj on the 10th of Dhul Hijjah, or perhaps just before or after.

According to some it was revealed to give the glad tiding of the conquest of Makkah.

Ibn Abbas was of the opinion that this surah was an indication of the nearness of the end of the Prophetic mission. As such he referred to it as the farewell surah.

Surah al-Ma'oon

Difference of Opinion on whether this is a Makkan or Madinan Surah.

This surah was revealed when an Orphan came to a man to ask for something, the man responded by hitting him with a stick. Allah thus revealed this surah in response.

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Key Words and Principles

Surah al-Nasr

- Nasr نصر – Help
- Fath فتح – Opening
- Fa Sabih فسبه – So Glorify

Surah al-Maoon

- Maoon ماعون – To assist one another
- Kadhib كذب – Deny
- Musaleen مصلين – Those who pray

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Power!

Imagine:

You have been beaten up and left battered and bruised

Your family members and friends have been beaten up too

These evil people are trying to do everything they can to humiliate you

So you go far away for a few years …

After a few years you're back! But this time you have Authority and Power, and all the people that hurt you are scared of you …

How do you feel inside? What do you WANT to do ?? How will you act??

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Surah al-Nasr

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾

wal-fathu and the Victory | al-lahi (of) Allah | nasru (the) Help | jaa comes | idha When

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾

afwajan (in) multitudes | al-lahi (of) Allah | dini (the) religion | fi into | yadkhuluna entering | al-nasa the people | wara-ayta And you see

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ﴿٣﴾

tawwaban Oft-Returning | kana is | innahu Indeed He | wa-is'taghfir'hu and ask His forgiveness | rabbika (of) your Lord | bihamdi (the) praises | fasabbih Then glorify

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Ayah 01

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾

wal-fathu and the Victory | al-lahi (of) Allah | nasru (the) Help | jaa comes | idha When

Notes:

The expression 'victory' here is in reference to 'the promised Victory or Conquest of Makkah'. Several Prophetic Traditions and statements of the Companions narrate that this Surah indicates that the Holy Prophet ﷺ has fulfilled his task, and accomplished his mission of life, and he could look forward to returning to his Lord in full favour as his death was approaching fast.

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Ayah 02

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾

afwajan	al-lahi	dini	fi	yadkhuluna	al-nasa	wara-ayta
(in) multitudes	(of) Allah	(the) religion	into	entering	the people	And you see

Notes:
According to those who say this surah is in regards to the conquest of Makkah, it denotes that many tribes were reluctant to accept Islam when Makkah was still not conquered and when it did get conquered they all began embracing Islam.(The study Quran)

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Ayah 03

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ﴿٣﴾

tawwaban	kana	innahu	wa-is'taghfir'hu	rabbika	bihamdi	fasabbih
Oft-Returning	is	Indeed He	and ask His forgiveness	(of) your Lord	(the) praises	Then glorify

Notes:
Sayyidna Abu Hurairah ؓ says that after the revelation of this Surah, the Messenger of Allah ﷺ used to exert himself in the worship of Allah so immensely that his feet would swell. [Qurtubi].

A'ishah Siddiqah ؓ says that after the revelation of this Surah, whenever the Messenger of Allah ﷺ performed a prayer, he would recite the following supplication: سُبْحَانَكَ رَبَّنَا و بِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِى (I pronounce Your purity, 0 Allah, our Lord, and praise be to You, 0 Allah, forgive me.) [Bukhari].

Discuss importance of thanking Allah SWT with praise when a blessing is given.

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Leadership and Authority

“There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler… (Bukhari)

“No doubt, every one of you is a shepherd and is responsible for his flock.” (Muslim)

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Surah al-Ma’oon

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ

Ara ‘aytal lazee yukazzibu biddeen [1] Fazaalikal lazee yadu‘ul-

ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ

yateem [2] Wa la yahuddu ‘alaa ta’aamil miskeen [3] Fa wailul-

لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

lil musalleen [4] Allazeena hum ‘an salaatihim saahoon [5]

ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

Allazeena hum yuraaa’oon [6] Wa yamna’oonal maa’oon [7]

116

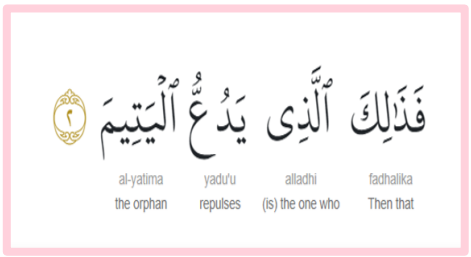
Ayah 01

Notes:

- **Principle in Tafseer studies - all *Specific* verses also have a *General* meaning. But not the other way around.**
- **This Ayah is specific to the Hypocrites, however we must take heed as well (general meaning)**
- Allah SWT mention the traits of those who deny the religion and as Muslims it's a reminder for us to stay away from these acts as they are grave sins.
- These are the sins that show elements of hypocrisy.

117

Ayah 02



Notes:

The morally bad and sinful deeds mentioned here are and the next verses:
[1] oppressing and insulting the orphan, and being unkind to them;
[2] despite the means, failing to feed the poor or failing to urge others to feed them;
[3] praying [in public only, not in private] only to show the people; and
[4] failing to pay the Zakah [obligatory alms].

118

Ayah 03

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾

al-mis'kini	ta'ami	ala	yahuddu	wala
the poor	feed	to	feel the urge	And (does) not

Notes:
Not only stingy himself but encourages others to be stingy.

119

Ayah 04

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

lil'musallina	fawaylun
to those who pray	So woe

Notes:
Could be referring to those who pray yet they are heedless during prayer (Qurtubi) or the hypocrites who pray only in public (ibn kathir) or those who don't pray at the proper time or they don't have humility in their prayers(ibn kathir)

Discuss mindfulness in salaah and how to increase!

120

Ayah 05

Notes:

A reminder to put extra care and effort in our salaah. Do not delay them and neglect them. Rotate our day around them. This will make us become pure believers.

121

Ayah 06

Notes:

Showing off is a part of hypocrisy and also minor shirk therefore, it is important to constantly work on our intentions. Doing acts oof worship in secret is one way that helps.

Discuss other ways to help with reducing showing off (riya)

122

Ayah 07

وَيَمْنَعُونَ ٱلْمَاعُونَ ٧

al-ma'una	wayamna'una
[the] small kindness	And they deny

Notes:
Maoon is a small or petty thing' and idiomatically it refers to 'small household articles of common use such as axe, cooking pot which at the time of need neighbors borrow from one another'. (MQ)

According to most scholars it indicates towards paying zakaah- the one who is not willing to borrow a small household item is not likely to pay zakaah. According to others this is a reminder to the believer that small acts of kindness go a long way and are really important to become a sincere and good human being.

123

Altruism

1. The miracle drug
1. "helper's high"
1. When we give we heal
1. Giving = Happiness/ Righteousness/ Success
1. *"By no means shall you attain righteousness unless you spend of that which you love…." (Quran 3:92)*

124

Important Hadiths!!

"…the most beloved deed to Allah is the most regular and constant even if it were little." (Bukhari)

"Be conscious of Allah wherever you are. Follow the bad deed with a good one to erase it, and engage others with beautiful character." (Tirmidhi)

"None of you truly believes until he loves for his brother what he loves for himself." (Al-Bukhari)

125

Summary: Key Principles

Surah Nasr

Leadership and Authority

Humility

The Victory of Allah will ALWAYS come for the Righteous!!

Surah al-Ma'oon

The impact of being Altruistic (giving generously)

The attitudes of the Hypocrites and those far from Allah

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Any Questions?

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Online Tafseer Class

Surah al-Quraish and al-Feel

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Overview

- Overview of Surah al-Quraish and Surah al-Feel
- Understand Why Allah blessed the Quraish
- Trust in His Plan – Learning to let go
- How to behave when in a position of Honour

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Background

Surah al-Quraish

This is a Makkan Surah

This surah is continuation of Surah Feel, however it is a reminder to the Quraish that it was Allah that granted them Honour and position of authority.

It is Allah that can easily relinquish that also!

The journeys referred to in the Surah in reference to the trade caravans of the Quraish during the winter and summer months.

Surah al-Feel

This is a Makkan Surah.
This Surah reminds the Quraish of the year of the Elephant in 570 CE.

The Christian governor named Abraha built a cathedral in Sana'a and wanted to divert worshippers to it.

When his plan failed, he was enraged so he took an army with some elephants and went to destroy the Ka'ba. This surah is an encouragement for the Believers and stern warning for the disbelievers.

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Key Words and Principles

Surah al-Feel

- Feel فيل– Elephant
- Tayr طير– Birds
- Sijeel سجيل– baked clay

Surah al-Quraish

- Ilaaf ايلاف- Familiar
- Rihla رحلة– Journey
- Shitah and Sayf
  صيف / شتا
  Winter and Summer

131

The Year of the Elephant

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Surah al-Feel

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾

Alam tara kaifa fa'ala rabbuka bi ashaabil feel [1]

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ

Alam yaj'al kaidahum fee tadleel [2] Wa arsala 'alaihim

طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

tairan abaabeel [3] Tarmeehim bihijaaratim min sijjeel [4]

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Faja 'alahum ka'asfim m'akool [5]

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Ayah 01

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾

al-fili	bi-ashabi	rabbuka	fa'ala	kayfa	tara	alam
(of the) Elephant	with (the) Companions	your Lord	dealt	how	you seen	Have not

- In the phrase *alam tara* [have you not seen], the second person pronoun refers to the Holy Prophet (saw).
- It is interesting to note that the event took place before the blessed birth of the Holy Prophet (saw). He could not have seen or witnessed it with his own eyes. However, the incident was so widely known as if the Prophet (saw) had seen it with his own eyes, which is a sign of the certainty of its happening.
- Such a knowledge is described by the word ru'yat [seeing].
- Sayyidah ` A'ishah (ra) and her sister, Sayyidah Asma' (ra) both said that they had seen the two camel drivers had become blind and paralyzed and used to go around begging. In this way, the traces of this event were seen even after the birth of the Holy Prophet (saw). (MQ)

134

Ayah 02

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢

tadlilin	fi	kaydahum	yaj'al	alam
astray	go	their plan	He make	Did not

Notes:
Cross Ref:
"And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners." (Anfaal:30)

135

Ayah 03

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣

ababila	tayran	alayhim	wa-arsala
(in) flocks	birds	against them	And He sent

Notes:
- The word *ababil* is plural and is said to have no singular.
- It means birds in flocks, or swarms of birds. It is not the name of a particular bird.
- In Urdu usually *ababil* refers to 'swallows', they are not implied in the verse as indicated in the above narration. These birds were somewhat smaller in size than a pigeon and they were birds that were never seen before. (MQ)(Qurtubi)

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Ayah 04

Hijarah - They refer to ordinary or common clay rolled into little balls and then baked to harden.

These pebbles are not heavy or hard like rocks chipped off mountains. They in themselves did not have any devastating power, but it was Allah who created in these stones the high capability of explosion and blowing-up even more than the bullets of a revolver. (MQ)

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Ayah 05

- The word ` *asf* means: 'chaff, straw, husk or bran'.
- Usually the ` asf is scattered and when it is eaten or devoured by animals, it does not remain in the same state.
- This is what happened to Abrahah and his army.

138

Impact of this Event for Quraish

Due to this event the Arabian Tribes would hold the Quraish in high regard and give them great honour - they would not even think about bring harm to them, else they would suffer the same fate.

They were thought of as the people of God, Allah SWT gave them security through this event!

This is mentioned in Surah Quraysh.

139

Why did Allah save the Quraish?

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- Make way for the coming of the Prophet (saw)
- Make way for the Ka'bah to be the central focal point of worship
  - Salah
  - Hajj one of the fundamentals of Islam

140

Letting Go …

When Abdul Mutalib's camels were stolen by the army of Abraha, he went to recover them from Abraha!

Abraha asked him about why he had come for his camels, and not plead to stop the invasion.

He boldly responded with – these camels are mine so I have come to save them. The city of Makkah is Allah's – He'll save it!

- *Have faith in Allah, but tie your camel* … Having faith first!
- All control is in the *hands* of Allah.
- Do your best and then leave the rest to Allah
- Have faith in His Plan …
- Letting go (even when difficult) builds mental and emotional resilience. Helps with healthy mental well-being!

141

Changing Perceptions

1. You've planned to go to the park, but it starts raining … **How can we change into positive?**

1. You don't get the business contract/ deal that you worked so hard on … **How can we change into positive?**

1. You got out bid on a house that you wanted to buy… **How can we change into positive?**

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Always remember ...

Allah does what's best for you <u>when</u> it is best for you!!

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Surah al-Quraish

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾

Li-eelaafi quraish [1] Eelaafihim rihlatash shitaaa'i wassaif [2]

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم

Faly'abudoo rabba haazal-bait [3] Allazeee at'amahum

مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

min joo'inw-wa-aamanahum min khawf [4]

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Ayah 01

Notes:
The particle *li* is a preposition. According to the rules of Arabic grammar, it should be linked with another sentence.

What is that sentence here? different possibilities are highlighted by the exegetes. One opinion: Keeping in view the close relation of the present Surah with the previous one, some of them have held that the following sentence should be taken as understood here: اِنَّا اهلكنا اصحاب الفيل

145

People of Quraysh.

- This Surah indicates that Quraish, of all the tribes of Arabia, was most acceptable in the sight of Allah.
- The Prophet ﷺ is reported to have said:

"Verily, Allah selected Kinanah from the offspring of Prophet Ismail عليه السلام and selected Quraish from the progeny of Kinanah. From the Quraish, Allah selected Banu Hashim and from Banu Hashim He selected me."

(Tafseer Imam Baghawi)

146

Ayah 02

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢

wal-sayfi	al-shitai	rih'lata	ilafihim
and summer	(of) winter	(with the) journey	Their familiarity

Notes:

- These trade-journeys made them wealthy and affluent (see next slide)
- In order to travel great distances in that time required that Tribes had alliances of safety with one another
- If you didn't have alliances it was common for other tribes to loot them and take their possessions and belongings.
- Quraish, by virtue of the honour had free reign to travel north to south in safety without fear of being looted!
- This was possible because Allah annihilated their enemies, the people of the elephant, in an exemplary way and created in the hearts of the people an awe and reverence for them.
- People held them in high esteem, respect and honor in all the territories where they went.(MQ)

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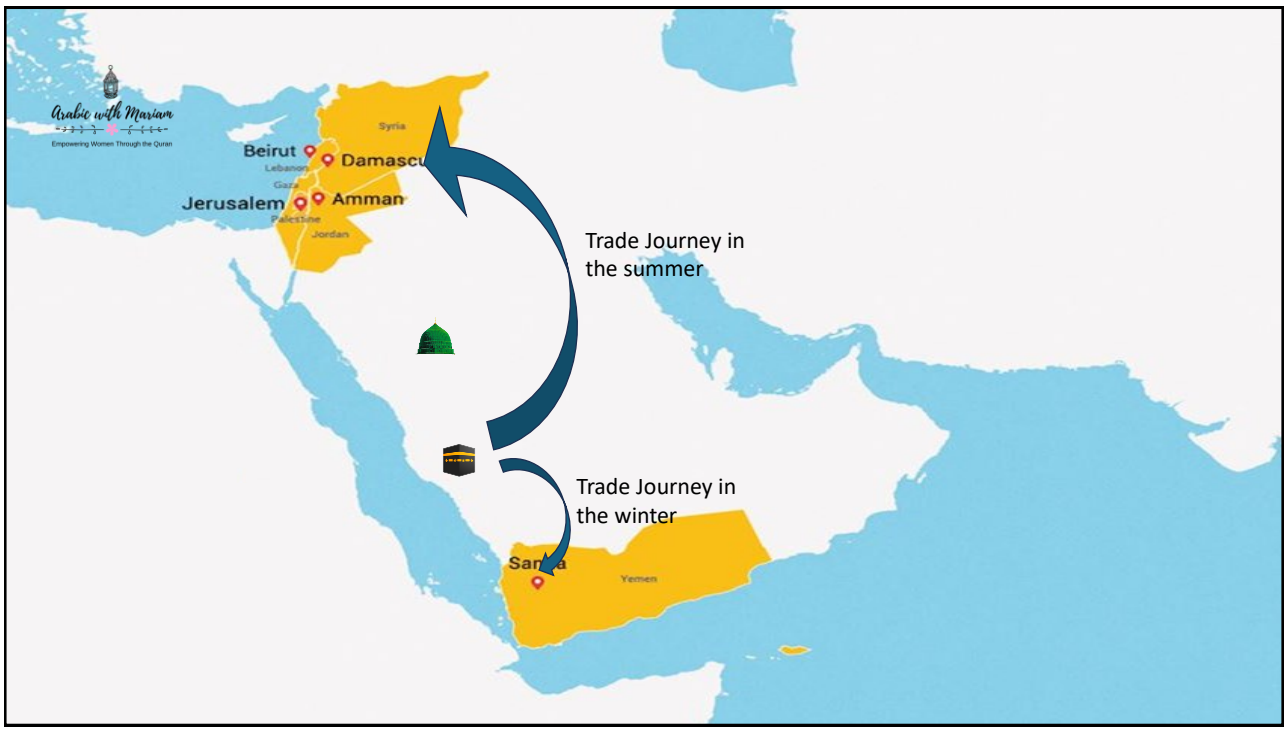

148

Ayah 03

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾

al-bayti	hadha	rabba	falya'budu
House	(of) this	(the) Lord	So let them worship

Notes:

- Showing gratitude – Here Allah's house has been specified as it was due to the ka'bah that all the blessings were being given to them (cr: *And ˹remember˺ when your Lord proclaimed, 'If you are grateful, I will certainly give you more…* Surah Ibrahim:7)
- A reminder also to remain humble when one has been blessed as this could be taken away at any moment and not to forget where the blessings came from.
- Discuss ways to increase gratefulness, (gratitude journal)

149

Ayah 04

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ ﴿٤﴾

khawfin	min	waamanahum	ju'in	min	at'amahum	alladhi
fear	against	and gives them security	hunger	against	feeds them	The One Who

According to Ibn Kathir

- Whoever worships Allah according to the command given in this verse, Allah will give him safety, not only in this world, but also security from punishment in the Hereafter.
- And whoever deviates from this command, He will deprive him of both types of safety and security as exemplified in the following verse.
- This surah should be recited in times of fear and anxiety.

150

Summary: Key Principles

Surah al-Quraish

When Allah has blessed you – Be humble and grateful

Tawakkul – Sole Reliance on Allah

Increase through gratitiude

Surah al-Feel

Trust in Allah's Plan

Learning to Let Go = Resilience

Changing Perceptions

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Surah	Summary of Learning	Spiritual and Physical Well Being
Fatiha	**Hamd, Rabb, Hidaya, Rahma** Gratitude, Tarbiyah, Balance: Hope and Fear, Guidance, Mercy	**Positivity** **Growth** **Wisdom**
Nass	**Waswaas** Not be amongst those that spread rumours and Evil	**Removing Negativity**
Falaq	**Hasad** Jealousy – Gateway to misery and all other spiritual ills.	**Removing Sadness**
Ikhlaas	**Tawhid** Oneness of God – Ultimate Truth. Sincerity in Worship.	**Search for Truth**
Lahab	**Certainty of Miracle of the Quran and Prophecy -** Connection to the Quran and Prophet (saw)	**Certitude**
Nasr	**Victory, Leadership** Help of Allah will always come. After Hardship – Always ease	**Positive leadership**
Kafiroon	**Shirk, Rejecters** Knowing ourselves = Knowing God = Truth	**Self Reflection / Identity**
Kawther	**Sending salutation on the Prophet -** Station of Prophet (saw) **Dealing with Bad people and behaviour** – Responding with Kindness	**Tranquility and Strength**
Ma'oon	**Small acts of Kindness** = Success	**Generosity - Happiness**
Quraish	**Blessings endowed on Quraish** - Not to be boastful/ proud when blessed!	**Graciousness**
Feel	**Trust** in Allah's plan … Learning to let go!	**Tawakul and Resilience**

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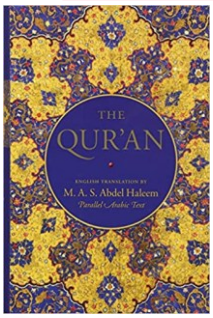
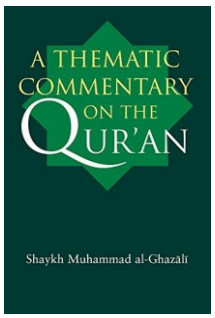
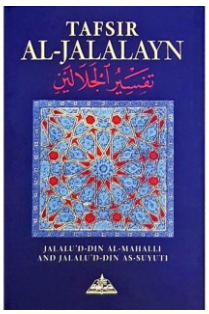
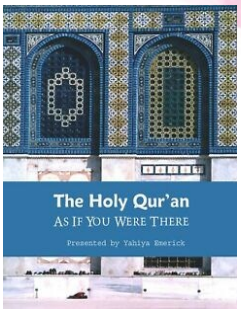
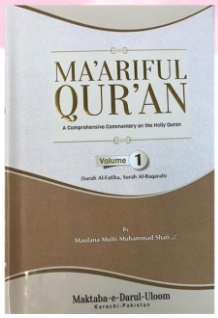
Suggested Further Reading

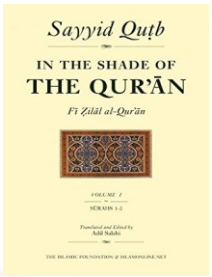


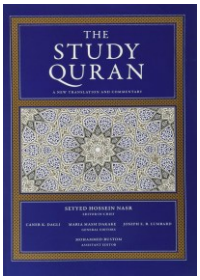












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